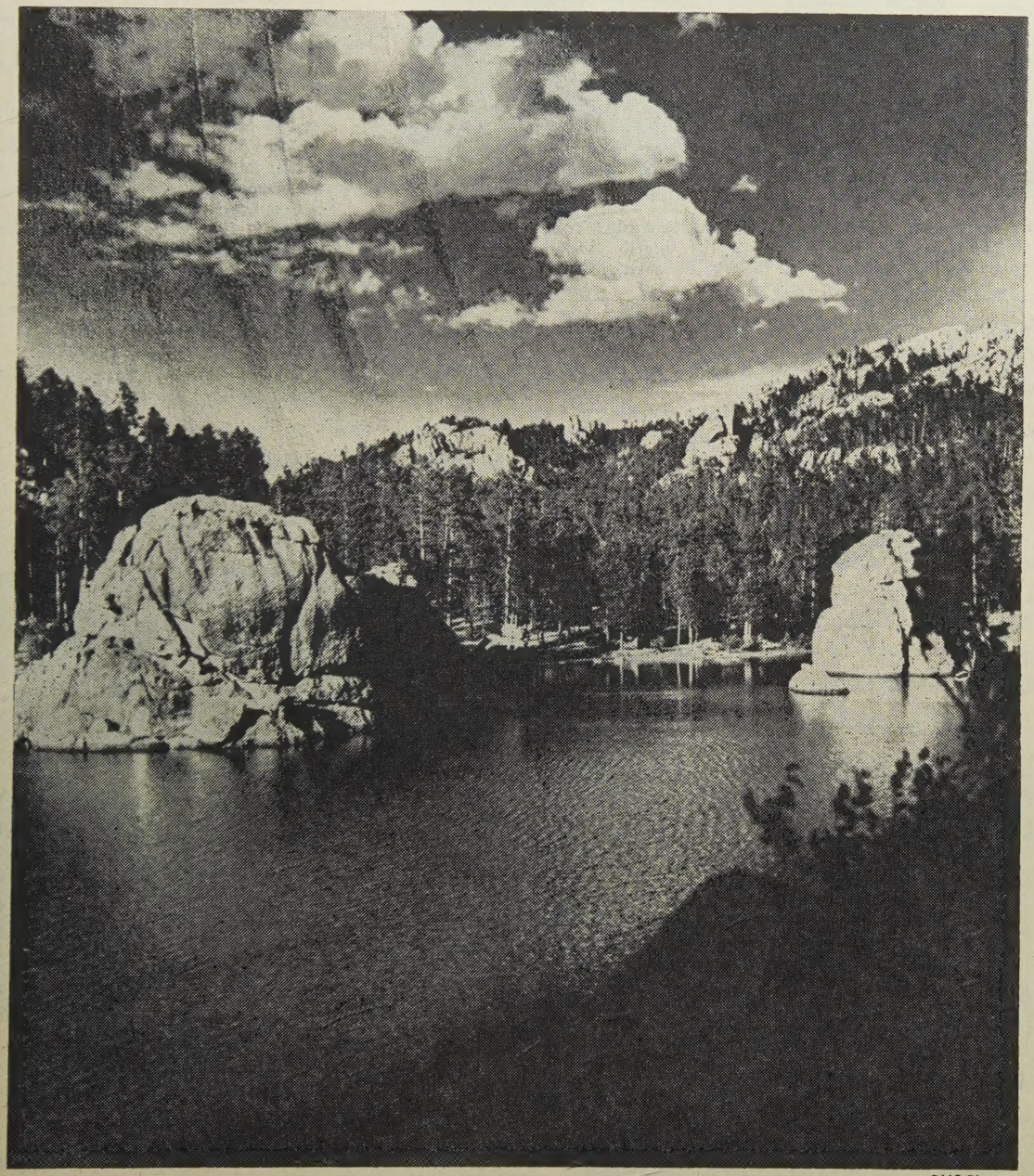
Lutheran Herald

THE WONDERS OF GOD



RNS Photo

He hath made everything beautiful in its time.
Ecclesiastes 3:11

ME XXXVIII MINNEAPOLIS, MINN., JULY 27, 1954 NUMBER 30

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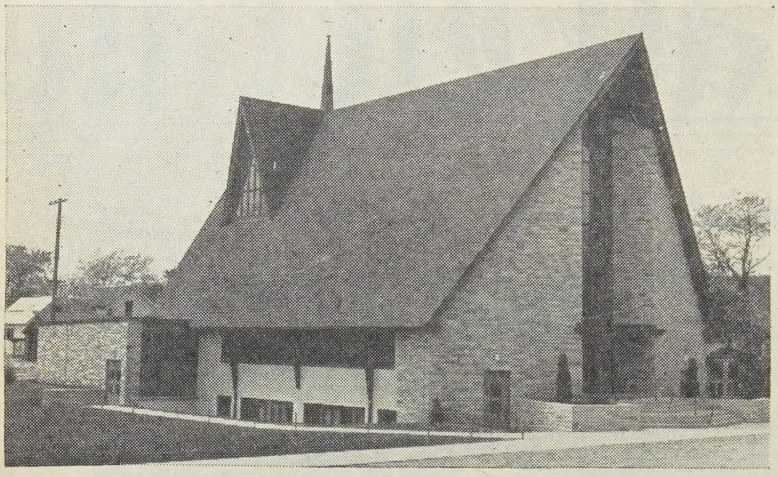
NEW WISCONSIN CHURCH DEDICATED



The new church edifice of First Lutheran Church, Onalaska, Wis., parish of the Rev. Maynard V. Midthun, was dedicated May 9 by Dr. Martin Anderson. The cost of the church, including furnishings, amounts to $175,000. The nave seats 444, with overflow, 572.

CHANGES OF ADDRESS FOR PASTORS

Gordon Selbo, 316 4th St. West, Mobridge, S. Dak. (9-1-54)

A. E. Setness, Fairview, Mont. (7-5-54)

A. N. Solheim, Outlook, Sask., Can. (7-19-54)

Glen Vanderbilt, R. 4, Decorah, Iowa (9-1-54)

Richard D. Vangerud, 02270285 7750th US EUCCM Gp., APO 128, c/o P.M., New York (6-1-54)

J. O. Wangberg, 2110 Ave. C., Council Bluffs, Ia. (6-17-54)

Newly Ordained

Milton A. Aarsvold, Brandon, Minn. (6-1-54)

Harold R. Aasland, R. 9, Box 501, Tucson, Arizona (8-19-54)

Calvin E. Berg, Boyd, Minn. (7-1-54)

Edwin L. Bersagel, Hannaford, N. Dak. (7-5-54)

Harlan Blockhus, Armstrong, Iowa (6-1-54)

Robert L. Boxrud, Sarles, N. Dak. (6-1-54)

Karl H. Brevik, Kerkhoven, Minn. (5-23-54)

Keith R. Bridston, 2246 Luther Place, St. Paul 8, Minn. (6-15-54)

Alvah P. Byers, 2100 W. 76th St., Minneapolis 23, Minn. (6-1-54)

Lauren I. Egdahl, Box 147, Ellendale, Minn. (5-31-54)

J. Leeroy Eikanger, New Effington, S. Dak. (6-15-54)

James Engen, Parkside, Sask., Canada (6-1-54)

Albert W. Erickson, 737 3rd St., Estevan, Sask., Canada (7-11-54)

Earl C. Ericksen, Medora, N. Dak. (6-15-54)

Irwin A. Flaten, 5636 Tower Ave., Superior, Wis. (5-28-54)

Richard H. Gilman, 15 Rue de Bordeaux, Chelles, France, S. et M. (8-10-54)

Earl C. Grefsrud, Noonan, N. Dak. (6-15-54)

Robert J. Grindland, Tuttle, N. Dak. (6-1-54)

Erling W. Hansen, Grove City, Minn. (6-7-54)

James H. Hanson, Hardin, Mont. (7-

Wayne L. Henderson, 1203 Park St., cobel, Wis. (6-1-54)

Gordon J. Hendrickson, Lignite, N. (6-1-54)

Lawrence E. Holst, 216 2nd Ave. Mason City, Iowa (6-27-54)

Marlin E. Ingebretson, 317 W. 1st St. reka, Kansas (6-1-54)

Kent S. Knutson, 655 Bard Ave., S Island, N. Y.

Arvild T. Jacobson, 1001 Park Ave., neapolis, Minn. (6-15-54)

Judeen C. Johnson, R. 1, Jasper, Minn 1-54)

Robt. L. Johnson, 1225 E. 21st St., M apolis, Minn. (6-15-54)

James L. Knutson, Luther Seminary Paul 8, Minn. (6-15-54)

Merle T. Knutson, 2746 Columbus Minneapolis, Minn. (6-15-54)

Norman O. Landvik, 320 Bowling Detroit Lakes, Minn. (5-20-54)

Donald H. Lee, Yale University, New en, Conn. (6-14-54)

O. E. Magis, Westby, Mont. (6-20-54)

Robt. C. Maland, Windom, Minn. (te (5-17-54)

Robert R. Martenson, 16018 S. E. Oat Milwaukie 22, Oregon (6-15-54)

J. Orville Mosbo, Puget Island, Cathla Wash. (6-1-54)

SAN DIEGO HAS NEW CHURCH

Pictured above is the congregation of Clairemont Lutheran Church, San Diego, Calif., its pastor, the Rev. C. O. Larson, and District President Gaylerd Falde at the altar. congregation was formally organized May 16, is already erecting a new church, and cornerstone laying services March 14.

LUTHERAN HERALD — **O. G. Malmin, Edi**

GLADYS WOGEN, *Assistant to the Editor* • **HERMAN E. JORGENSEN,** *News E*

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neapolis, Minn., July 27, 1954

Lutheran Herald

est Insurance amily Worship

Vera Lund Praast
Anaconda, Montana

all the forms of insurance which add security to our s, there is one, not often thought of as insurance ll, which is of surpassingly great importance. So ortant is this form of insurance that it far out-dows the others.

his insurance does more for peace of mind, heart, soul than any other could possibly do. Yet, where er insurance calls for the investment of a few pennies ay, this calls for only a few minutes each day. But returns in spiritual security are incalculable.

he name of this wonderful insurance is Family rship. Modeled somewhat on church services, it is tened and simplified, adapted to the needs of the ily.

is well to begin and end family worship with a n. Everybody likes to sing. If a member of the ily plays a piano or other instrument, let him be accompanist.

he Bible should be read from beginning to end. s is the only way to appreciate the Book of Books, se scope is unlimited, as shown by the very first ds, "In the beginning, God created the heaven and earth."

et everybody read aloud. It may take several years ead all the way through it. But this is all right, for a book that needs to be thought over. Even five es a day give plenty to think about. For looking things, have a Biblical reference book if possible. l keep a notebook handy to write down especially utiful or striking passages.

but the Bible is too hard to read, objects some one. at all. This statement is usually based on hearsay, on acquaintance with the Bible itself. Even a first-ler can be helped to read a Bible verse. A second-ler can read several, while a third-grader can read tically anything in the Bible. Actually, Bible read-is not more difficult than newspaper reading.

But children don't understand what they read in the Bible, another person says. For that matter, who does understand everything in the Bible? So do not deny a child the wisdom and comfort of the world's greatest Book, the actual words of God, for fear he may not understand it.

Every child should learn several Psalms by heart, such as the Shepherd Psalm. An easy way to do this is to repeat the same Psalm daily until all have learned it. Some little reward should be given when a child has learned a Psalm or other Bible passage by heart.

To prevent children from forgetting Psalms or other Bible passages they have learned, it is necessary to review them from time to time. Eventually they will know these things so well that they will never forget. This is the beauty of things learned in youth. Things to learn by heart include the first few verses of Genesis, the Commandments, Psalms, passages from the Sermon on the Mount, and others. Hymns also are excellent for memorizing.

"What does this mean?" asks a child when you are reading the Bible. Possibly it can be cleared up by reference to the dictionary or encyclopedia. Surely the clergyman, who has studied such matters, can explain.

One of the many incidental blessings connected with Bible reading out loud is that children become better speakers as well as better readers. Reading, heretofore a mere school subject, gains adult status. Moreover,

RNS Photo

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the children are gaining a real liking and understanding for the world's greatest literature, the Bible. Knowing something about it, they will not be afraid to tackle other great books.

It doesn't hurt to point out that many colleges give courses on the Bible. Many great writers based their style on the Bible. It contains history, philosophy, poetry, psychology, biography, and much more. Familiarity with the Bible is bound to bring wider vision, deeper understanding, higher morality.

Should you have a collection of Bible pictures, bring out those suitable to the part of the Bible you are currently reading. Pictures help the understanding of many things. The Sistine Madonna is suitable for Christmas, Da Vinci's Last Supper is timely for Good Friday.

If each child can have his own Bible, this will be something he can keep all his life. A child's Bible should have a concordance and other study helps, if possible. Many people make the mistake of buying a small Bible with fine print for children. This makes it hard to read.

What are called old folks' Bibles are the best for children, as they are easy to read, since they have large clear print.

It is pleasant to have a family altar, even if it is just a special table on which to keep the Bibles and other books, such as hymns books, used in family worship. A pretty cloth on the table, a beautiful plant or bouquet, and a picture such as The Good Shepherd, with a shelf for the books, make a suitable altar.

Should it be hard to find a time convenient for all members of the family to join in worship, then choose a time that is handy for the majority, and take th others later. It is important not to leave anyone out.

Family problems are best discussed after family wo ship, when calmness and high principles are most lik ly to be uppermost. Then problems will probably b handled in accordance with Biblical principles. An children will be more easily reached, also.

At times when it is not possible to hold family wo ship, as for instance during a trip or in illness, let eac repeat a memorized Psalm or other Bible passage. T is at these times that the wisdom of learning the Bibl by heart becomes apparent. Also, the children them selves may be taught to carry on the family worshi To do this will give them poise useful in school an later life. And they find out for themselves how calm and peace follow the reading of the Bible, somethin helpful to know all through life.

What a comfort to a worried parent, considering th dangers, temptations, and troubles that lie ahead o his child during those first crucial years away fron home, to know that his son or daughter will go to th Bible for counsel. College, jobs, marriage, the services— all expose a young person to new and puzzling prob lems, with which the Bible, which is a timeless book alone can cope. People remain the same, though thei problems and surroundings may change.

Shocks, disillusionment, disappointment, sorrow ar more easily assimilated by one familiar with the grea characters of the Bible, for he remembers that even Moses and David faced these.

Let us say that Jimmy, aged eight, is reading hi Bible verses: "The Lord is my Shepherd, I shall no want." Who is to say, as he meets life's troubles, tha the Psalmist will not guide and comfort him?

A New Approach to an Old Problem

Edwin M. Evingson
Kindred, N. Dak.

The problem? In most communities, I am sure that one would find churches of more than one faith, and even though there is competition for souls, one would still find lacking the enthusiasm, especially on the part of laymen, for trying to better oneself in the everyday problem of living more Christ-like lives. Even though church attendance is good, how hard it is for us laymen to take to heart the lessons that are brought out in every good sermon and to incorporate them in our everyday living. So when a new approach will so stir a greater number of our members to attend not only one but a series of meetings, and not only listen, but take part in them with enthusiasm, we think it should be brought to the attention of the hundreds of other rural parishes that are found in our church body.

Does your community work in harmony? Do you have enthusiastic attendance at any or all of your church meetings? Do your laymen take an active part? Can you discuss the controversial subjects that are to be found in every group of citizens, with open minds and hearts? Can we who comprise a North Dakota community do all these things? No, but we have discovered a way through the facilities of our Church that has helped to break down the barriers that we are faced with daily.

It is now a little more than a year ago that through the efforts of our three Evangelical Lutheran Church pastors who serve churches in this area, we first discovered what a Rural Life Institute as conducted by North Dakota's Rural Life Commissioner, Mr. O. Leonard Orvedal, and Dr. E. W. Mueller of the staff of the National Lutheran Council of Chicago, can do

or us. In February of 1953 we had a three-day institute vith sessions forenoon, afternoon, and evening that vere so well attended that over one hundred of our nembers petitioned for another to be held this year. This year these same men, together with our pastors, ield another series of meetings with results that prove hat our laymen, especially, will take more interest n this type of a presentation than any other that has een held here in the past.

Our community is made up of six congregations, all LC, located within a radius of seven miles. Being ne of the oldest Lutheran districts of our state, we ave been served by many pastors. We have had cir- uit meetings at various times—we have had misssion- ries from foreign fields address us—we have had evan- elists and church conferences in all of our churches, vith average success. And we can be certain that many f our members are better Christians because of them. Our forefathers were not an emotional people, as evi- enced by their manner of worship, and neither are e of the second and third generations. Enthusiasm as therefore often been lacking not only in our church ttendance but also in our manner of worship. There- ore, when the men of our Church become enthused nd willing to take a more active part in meetings where roblems are brought out in the open that are hardly er discussed because of their controversial nature, e must admit that we have a new approach to the old roblem of creating a more active interest among our en.

How is this accomplished? Dr. Mueller and Mr. eonard Orvedal worked with our pastors for months advance outlining the program to be followed. A ortion of the Bible was set aside for Bible study and is part of the meetings is taken over by the pastors. sually Dr. Mueller and Mr. Orvedal introduce the bjects to be discussed and our laymen are asked to epare talks on different phases of it. This year over dozen men worked on subjects such as, "The Influence Christianity on Competition," "What Does It Take Perpetuate the Church in Our Community?" "Our hurch and the Public School," "Can We Legislate r All Our Social Needs?" etc.

The first year this was tried here, the pastors had fficulty in getting men to accept topics, and the men ho did speak held their talks to from five to fifteen inutes each. This year one spoke for over thirty inutes. After the topics for the day had been presented, ose in attendance were divided into groups of from x to ten and retired to the basement where tables ere available. Each group chose a chairman and a cretary. Dr. Mueller and Mr. Orvedal then placed on blackboard the questions that had been discussed, and e groups were delegated to work on answers to the questions. It was surprising how many excellent solutions to the problems presented were arrived at and the ready response that our laymen and women gave to the challenge brought out in the discussions.

Is there anything new in this approach? Perhaps not to some, but it certainly had not been tried with lay people in our state until two years ago when this type of Rural Institute was held at Buxton. There the institute was so well received that another was requested for the following year. In 1953 the first one was held in Kindred with the same results; in February of this year the second was held. The Kindred folks have again passed resolutions asking that a series of similar meetings be held again in 1955, which proves that the interest is growing each year.

Why do the men become interested? It seems that every community has more talent lying dormant than one believes possible. When men can be induced to study a problem connected with Christian living, not only the speaker but neighbors who listen get a different viewpoint out of the discussion than they would if the same point had been brought out in a sermon. In Kindred this year there were men who became so interested in the good that could come out of such meetings that steps were taken to vote on the most urgent problem in this vicinity. When that was decided, a committee was set up to see to it that something be done about arriving at a solution.

This type of institute is primarily for the men of the Church, but the women are invited to attend and have become as interested as the men in the various discussions. This year the first meeting was devoted to our young people, and they responded wonderfully well in presenting possible solutions to their problems which are so prevalent today

Are all men interested? No, but the number is growing. In every congregation there is a group that can be depended upon to carry out the work of the Church. Often this group is small. In a community when the opportunity is offered where these groups can come together in Christian fellowship, it inspires all of us and instills in us a stronger desire to become better Christians.

We who have had the experience of attending these meetings under the guidance of these excellent men realize that our good fortune should be shared with others. We feel that if many areas knew what they are missing, so many requests would be made for their services that it would be impossible to supply the need without help from others. We are thankful to God for having made it possible for our church leaders to make available to us such leadership and heartily recommend this new approach to all rural areas.

Report From Decorah . . .

Beginnings and Endings

Harland N

(The first of two articles)

It is hard to know where to begin—with the people, or the place they live, or the man who has helped make that place what it is. All of these are one, really. The people are most important, I suppose, because it is for them that all this has been done. But so is their home important. And the man who has planned and developed and built, and who goes on planning even though he is going to turn the job over to other hands —he is important.

This is not to say that everything is going to fall apart when he leaves. The people will still be there, and their home, and the new man is no sluggard. I met him briefly—a tall, quiet, lanky man, gentle, poised, soft-spoken, whose long stride has a sort of dip and swing to it.

But when Torger Thompson and his wife, with her quick intelligence and humor, retire to their new home in Rushford, Minnesota, they will take something with them. It is no reflection on the incoming director to say this. If the Thompsons left without leaving a gap behind them, they could not be said to have done much for the place whose affairs they have managed for ten years. People who devote themselves to the welfare of others cannot but become a part of those they serve.

So it is hard to know where to begin, because all these—the old people, their home (two homes now), the director and his wife—they are all woven together into one piece.

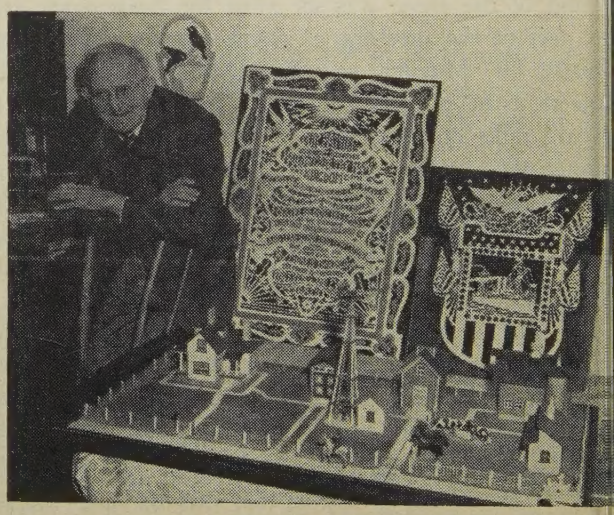
I found out about the Aase Haugen Home for the Aged, just outside Decorah, Iowa, and the new Lutheran Sunset Home at Calmar (ten miles southwest of Decorah) during a weekend I spent there in May. Pastor J. N. Lunde, pastor of Calmar Lutheran Church and chairman of the Aase Haugen board of directors, had asked that the ELC's Office of Public Relations send someone to do a story for Lutheran Herald about the new facilities at Calmar. Pastor Hove, who is the Director of Public Relations and General Secretary of the ELC, thought it was a good idea. But there were some obstacles: cost, for one thing; time, for another. The Public Relations dollar has to stretch in a good many directions, and so does the office force. We felt that although this proposal was extremely worthwhile, it would hardly be fair to devote attention to one of the activities of the Department of Charities which we could not possibly duplicate for the others.

But the difficulties were resolved. In consultation with Dr. Dahlen, director of the Department of Charities, we decided that an article on one of the Church's h would by its very nature call attention to the opera of other such homes, and so would be serving all to some extent. And the cost was to be shared, the Aase Haugen Home paying for the expens the trip while our office would bear the photogr expense.

So I packed a notebook and a camera and drove d to Decorah one Friday after work. I called Rudy C dal, the bluff, hearty pastor of First Lutheran in corah and a member of the Aase Haugen boar make plans for the next day, and Saturday mor I put our plans in motion by calling Pastor Lunde the rest of the board, arranging to meet them at Calmar Lutheran Sunset Home just before noon.

But first I drove out to Aase Haugen, about miles west of Decorah on the original Aase Ha farm. Turning off the paved highway, about a down the gravel road I passed the farmstead w Aase Haugen lived until her death in 1910, whe the terms of her will the entire property passed t Church to be used for establishing the home which bears her name. Just beyond the farmstead is the d way, and about a quarter of a mile on, beyond the farmstead built since Torger Thompson became d tor in 1944, is the home itself.

You approach the Aase Haugen Home from rear these days. It is somewhat unfortunate th



Christian A. Hendrickson has lived at the Aase Haugen H since it opened in 1915. He has carved out countless ornam designs similar to those shown here. The miniature farm is an of his works.

board of directors of the two homes, as constituted prior to ELC's general convention in June, were (l. to r.) Mr. Peter J. ss, the Rev. R. A. Ofstedal, Mr. W. B. Ingvoldstad (who retires ptember 1 after 39 years on the board), the Rev. J. N. Lunde, l the Rev. Ivar M. Gjellstad. Pastor Thompson is at right. At the vention, the board was increased from five to nine members.

es in the other direction, toward the railroad and Haugendale railroad station which, at the time the ce was built (in 1914; it was opened to residents on rch 3, 1915), must have been a busier place than is now. All that remains is a weathered sign; I be- ve the tracks are still in use, but no trains stop at ugendale any more. But no one could have been pected to know that in 1914.

As a result, you have to leave your car in the parking a and walk around the building to get the view of it t the builders planned. It is worthwhile to do so. didn't myself until Sunday; I was in a hurry on s Saturday morning because I wanted to see Pastor d Mrs. William Trygstad before they left on a trip Minneapolis. They have lived at the home since 1951; s. Trygstad is the matron of the home, and Pastor ygstad is the chaplain.

vo men leaned on the rail of one of the porches the rear of the building, watching me as I parked. Let me say here that I had never been at a home the aged before. How do you talk to them? Slowly d distinctly, so you won't confuse them or frighten m, I supposed. Cheerfully, because they must lead ary lives. Use simple language, because they're old d not so keen any more.

So I got out of my car and walked over to the porch. miled at the two old men, and then I said slowly, tinctly, cheerfully, and simply, "Hello."

They nodded gravely at me.

I said, "Where can I find Pastor Trygstad?"

One of them said, "The office is across the hall from chapel. Just go up those stairs, down the hall, d turn to the left. You'll find him there."

I said, "Thank you."

He said, "That's all right. You can't miss it."

I said, "Thank you," again.

The other man said, "Where you from?"

"Minneapolis," I said.

"Is that so?" he said. "How's it been up there? Dry?"

"Not so bad," I said.

"Getting pretty dry here," he said. "We need some rain for the crops."

"We might get something tonight, the way it looks," I said. There were some clouds blowing up.

"I doubt it," he said. He looked at the sky. "Those aren't rain clouds."

(It didn't rain that night.)

He looked back at me. "Trygstads are going to Minneapolis. You're lucky you caught them."

I started for the stairs. How do you talk to old people, indeed!

Later that day, after I had been over to Calmar, I came back to Aase Haugen and took a picture of some of the residents in the chapel. They co-operated cheerfully, patient and gently amused at my amateurish fumbling with the camera. Afterwards one of them, Mr. H. G. Hagen, came up to ask for a print of the picture, "if it turned out." Mrs. Julia Watson came up, too, touched my arm, and said, "You've just taken the picture of a lady 84 years old. I came here in 1939 from Bode." I talked to her several times that day and again on Sunday. She was charming.

Later on Saturday I talked to Christian A. Hendrickson, who has lived at Aase Haugen since it opened in 1915 and has turned out an amazing number of intricate wood carvings.

On Sunday over at Calmar, Mrs. Anna Hovey, who lived at Aase Haugen for four years before the Calmar Lutheran Sunset Home opened, told me in some detail about the people who originally built the house.

After Sunday dinner at Aase Haugen, Mrs. Mary Haugen showed Torger Thompson and me (we were wiping dishes) how to put a cup in the pan as a support for the plates so that the rinse water would drain off them. (She had cooked at the home for three and one-half years.) Then she hooked a stool over to the table with her cane, leaned the cane against the wall, and sat down with a supply of dish towels to help us.

Another woman helping with the drying—some of the residents take it upon themselves to assist with the household routine—asked me if I knew so-and-so in Decorah.

"He was the best dishwasher I ever knew," she said. "Just as fast as a woman on that job."

I don't have her name, or the names of others I talked to. I forgot to write them down.

How do you talk to old people, indeed!

Straight From the Shoulder

AN EDITORIAL BOOK REVIEW

I just now finished reading (at one sitting) what is without much doubt the most peculiar book of sermons ever put out by Augsburg Publishing House. Yes, and probably one of the best. To my shame I must admit that I was rather negative when I first heard that its publication was being considered. Although I know the author well and admire him tremendously, I was afraid that these particular sermons would not mean much to the average person. I was never more wrong in my life. After reading the Prologue and the fourteen brief sermons, I think the book will be read with great blessing by the very people I thought would pass it by.

The name of the book is *Plain Talk in an Arctic Chapel,* and the author is the Rev. Knute Lee ("Ace" Lee to his friends), now a teacher at Luther College, Decorah, Iowa. It is not a lengthy book—182 pages. Bound in paper, the price of it is $1.50.

Here is how the book came to be: Knute Lee was a fighter pilot in the Pacific during the war. When he returned to civilian life he entered Luther Theological Seminary, St. Paul, and was ordained to the ministry of our Church in 1948. He was called to a congregation in Manette, Bremerton, Wash., and served there until 1951. Then he decided to use his GI study rights and enrolled for graduate work at Columbia University.

There entered, however, one of those sets of circumstance which upset the best-laid plans. Dr. Aasgaard was asked to recommend a man to serve as one of two Protestant chaplains to go to Greenland and minister to the construction workers building a tremendous air base up there in the Arctic. Reluctantly, Lee gave up his plans for school and accepted the call. There followed a ministry the like of which few men experience. A camp of men only; men separated from home and the ties and restraints of dear ones and conventional surroundings; men who had to be tough to survive; men who yet needed the Gospel which we all need—but who needed it in their own language.

The sermons in *Plain Talk* are a selection of those Pastor Lee preached to those men. They were tape-recorded and appear, I assume, pretty much as they were preached. It is natural that they should be of an intensely practical character. Yet there is none of the watered-down, vapid moralizing which would have been so simple. This is Law and Gospel, "straight from the shoulder," preached by one who has dug deep into the Word of God. There is no evasion of issues; rather, one feels that the preacher strains to meet the special needs of the men to whom he preaches.

The sermons are not couched in the langua the average pulpit of the ELC. Dr. Aasgaard wr a Foreword, "The sermons are 'straight from the der' messages from the Word of God." Lee h says in his farewell sermon that "in a congregat home one doesn't always have the unique pri of calling a spade a spade as we have been able here in our worship together." No, I fear that congregations would have been shocked horribly if sermons had been preached in their lovely churc fices. And, be it added, possibly those congregatio the poorer because the truth does not come alw unvarnished as it does in *Plain Talk.*

The fourteen sermons are the heart of the bo course. But the author's Prologue is the most bea chapter. Recalling the first trip he made to Gree as he was to begin his work, Lee let's his imagi rove over the events leading up to his going, ba his dear ones—to a loving wife left alone with t sponsibility of the home and children—to a sick boy baby he had left in the hospital. It is one most unaffectedly beautiful things I have read in a long time.

As I read Lee's book, my thoughts went back conversation of some four of five years ago w wise theological professor at our seminary. We walking the streets of Chicago waiting for train when the conversation turned to the GI's at the nary and to what they would mean to the Chu the future. Said the professor, himself a master pre who had listened to dozens of them preach st sermons: "They are going to give our Church of the greatest preaching it has ever had." He example after example of how the crucible of wa brought out the best in those men; of how they able to weave some of their war experiences int fabric of their sermonizing, using examples o faithfulness of God as they themselves had learn in the horrible school of war. "It is great preach said he.

As far as I know, Lee's *Plain Talk* is the first vo of sermons we have had from one who is a produ that school. God saw fit to use that particular pre for a while in surroundings where his peculiar ing stood him in good stead. And God is going able to use him and his contemporaries in the p of our land as long as they live and work. It is preaching.

The Konnarock Story

Betty Westrom

(Continued from last week)

The most staggering problem, when the medical center was first established in Konnarock, was the problem of malnutrition. Large numbers of the mountain people were disabled by deficiency diseases. Disorders of the digestive tract and of the skin, emotional imbalance, and so-called "rheumatic complaints" resulting from improper diet had sapped their strength.

The first attempts by the medical center to do battle with this "hidden hunger" enjoyed only scant success. "Garden meetings" were called, designed to educate the people to the value of fresh vegetables; but they just weren't interested.

So a more direct approach was used. It became the official policy of the medical center to include a "lecture" on nutrition with every office or home call. A woman with tonsilitis would leave the examining room with 10 good reasons why she should grow more varieties of vegetables for her family table. A man with a broken arm might be advised to raise a different breed of chickens or to build a shelter for his cattle.

The principles of nutrition were put to work in every corner of the mountain area, with almost miraculous results. A survey of the farms taken only three years after the program went into effect revealed that 34 different kinds of vegetables were being grown and served on Konnarock tables. A community cannery was set up, where women might come to learn methods for preserving vegetables and fruits so that no food value would be lost. Meal-time conversation of the people reflects their vitamin-consciousness; but vitamin-consciousness is reflected also in the lustre of children's eyes and in the renewed vitality of their parents.

Patients are asked to pay what they can for the medical treatment at the Center, and the healing work is virtually self-supporting. More than 6,000 treatments are administered each year. Better Baby Clinics and Pre-Natal Clinics are among the more popular services offered at the Center.

Very early each Friday morning people begin to line up outside the office building in Konnarock, eager to be first in line for the weekly "sale day." Here they may buy, for a fraction of their value, new and used clothing, linens, and other supplies which have been sent to Konnarock by friends in all parts of the country. Sunday school children, women's missionary groups, and Luther Leaguers pack boxes of coats and shirts, socks and wash cloths, candy and pencils, maintaining a steady flow into the little Konnarock postoffice. Sales day is something of a "social occasion." Neighborly conversation flourishes as the mountain people examine the aprons and sport shirts, try on suit jackets and shoes, then carry their purchases to the counter to be checked out by Mrs. Ritchie, the superintendent's wife.

But none of the educational activities and mercy work at Konnarock is as important as the mission's first order of business, the saving of human souls. The 22 simple little churches scattered through the mountains are the project's real source of strength.

Being a mountain pastor means getting up at daybreak each Sunday to travel many miles over rough roads to conduct services at three different churches. It means carrying on a church program where members are few and financially poor.

Three displaced persons from the Baltic countries serve as pastors. The Rev. Hans Rebane, a quiet scholarly man who ministered to a parish of thousands in Estonia, now has three small churches near Helton. His brother-in-law, Pastor Juhan Suurkivi, also of Estonia, has the Bland parish; and a Latvian, Pastor Vitolds Gobins is at Andrew, N. C. Others in the Southern Mountain work include the Rev. Kenneth Killinger of Attoway, Va., and the Rev. George Shuford of Blowing Rock, N. C.

Responsible for the three churches in the Konnarock parish is the Rev. Rudolf Ludwig, an energetic pastor from New York City who has found his deepest happiness in serving the mountain people.

Mountain folks working in the fields or sitting on the porches of their handbuilt houses wave a greeting as Pastor Ludwig's car goes by. They are pleased when he finds time to stop for a chat and a cup of coffee. Tears of gratitude fill their eyes as he kneels in prayer beside a sickbed, sings a hymn stanza in his hearty baritone voice, or reads from the Bible. Virtually every home has at least one religious picture on the wall, often the cover of a Sunday church bulletin.

On Sunday morning on his way to church, the pastor stops his car along the road to gather an armful of blossoms or evergreen boughs for the altar vases. He himself rings the bell to summon the people to worship.

The rich experience of liturgical worship is being brought to the people as they sing the great hymn classics and chant the traditional prayers of the Common Service. Choir members are robed, and ecclesiastical symbols are used. Pastor Ludwig met some opposition from his mountain parishioners when he showed up for his first service in the symbolic black cassock, white surplice, and colored stole. With considerable firmness he reminded them that "workin' britches" are accept-

able in church and that these were his "wòrkin' britches." Opposition ceased.

Newest and most impressive of the mountain churches is St. Matthew's in the village of Konnarock. Exterior walls combine mountain stone with individual stones sent from all parts of the country, one from each synod of the United Lutheran Church. The men who built it are proud of its slender spire, the tall stained glass window over the altar, the Sunday school rooms.

Tourists driving through the mountains love to stop at the beautiful log church with the towering "totem cross" beside it, built in Laurel Valley under the leadership of a former pastor, the Rev. H. E. Poff. Unlike some rustic churches that capitalize on crudeness, this church is a model of workmanship, from the split-log cross suspended above the altar to the tiny log chairs for the Sunday school tots.

Work of the mission is not just a well-organi "hand-out." Self-reliance is being taught at every op tunity. Pre-natal care at the medical center always cludes a firm reminder that the privilege of motherh implies a great responsibility. Church members are pected to contribute to Lutheran World Action, they have always paid their quota in full. Each takes his turn at janitor duties; and building rep are also made by the members.

Visiting in the humble homes up high in the h you can understand why the pastors, the medical w ers, and the teachers love Konnarock. Even a stran responds to the graciousness of the welcome, the warr of the handclasp, and the sly humor of the moun people.

"You come back," they say in their traditional f well—and somehow it sounds like a fine idea.

As Others See Us

It's Really Quite an Institution!

E. W. Schra

Reprinted from the "Lutheran Standard" (A

The caption of this editorial refers to the biennial conventions of The Evangelical Lutheran Church. They are different—distinctive. And I am so constituted that I "get a kick" out of things that are different. Whether it is hominy grits with my bacon and eggs in Alabama or the "coffee tent" at the ELC convention, I thoroughly enjoy these contacts with the life and the customs of my fellows. One has to attend one of these exuberant, rather unpredictable "mass" conventions of the ELC to know what I am talking about. Frankly, I am sure that this type of convention is not practicable for the proposed merged Church. But now that I have at least looked in on two of their conventions, I can see why our ELC brethren love such a big-family-type gathering. It gets into the blood!

But it's my job this week not to philosophize on the psychology of church conventions but to tell you a bit about what our ELC brethren did at their recent general convention, held, as usual, at Central Lutheran Church, Minneapolis. A news story in last week's *Lutheran Standard* and another this week give the highlights of the gathering. Top news items were the election of Dr. Fredrik A. Schiotz as the new president of the ELC; the election of Dr. Alvin Rogness as the new president of Luther Theological Seminary, St. Paul; and the approval of all of the suggested resolutions concerning the merger. I was present when the presidential election took place and when the merger resolutions were introduced, also when Bishop Eivind Berggrav, retired primate of the Lutheran Church in Norway, brought greeting to the convention. It is about some of these things which I saw and heard that I want to tell you.

As to the election of a new president to succeed J. A. Aasgaard, who had held the office since 1925, outstanding impression was that the members of ELC were deeply desirious of knowing and doing G will in this matter. There were respects in which nominating of the candidates reminded one of a polit convention. I refer to the nominating speeches and two seconding speeches for each nominee (the nomi ing speeches were limited to ten minutes each, seconding speeches to five minutes each). But bene the "plugging" for one's candidate, in fact, in that "plugging," there was a deep undercurrent of conc that the will of God be done and the kingdom of C advanced. Of course, the gold of the speeches was, all things human, contained in earthen vessels. But gold was there.

Two brief items will illustrate the point I have tried to make. Item 1: After the election (on the sec ballot) of Dr. Schiotz had been announced, Dr. Seth Eastvold, president of Pacific Lutheran College "runner-up" in the election, made a motion that election be made unanimous. In introducing his mot Dr. Eastvold said that he was not disappointed o the outcome of the election, but that he thanked G for His kindly providence in the matter. Dr. Eastv incidentally, is first vice-president of the ELC (an of to which he was re-elected) and hence his little spe was all the more significant. Item 2: Dr. Schiotz not at the ELC convention when the election took pl but was on his way to address the convention of Lutheran Free Church. He was reached by telepho and informed of his election. When he learned

:ws, Dr. Schiotz said: "I am astounded that after so any years of intersynodical work, living on the periph- y of ELC territory, the Church should show me this nfidence. I am humbled by it. In the strength of God's ace . . . and fortified by the confidence that the hurch has shown me, I take courage to say yes to this sponsible call."

ow as to the merger. I was not there when the actual ting was done on the merger resolutions. However, telephone call from Minneapolis has informed me that, hen the questions were finally put, all the resolutions rried with a thunderous roar. It was a voice vote, but ere was no question whatsoever that the "ayes" had it. 'hat the vote means is that the ELC has approved and dopted the total Report of the Joint Union Committee hat is, the report on polity and organization) "as a ntative step basic to and necessary for further steps ward merger." It means also that the ELC's "present nviction" toward the merger, on the basis of informa- n thus far available, is favorable, and that it wants e Joint Union Committee to prepare prospective Ar- les of Incorporation, Constitution, By-laws, and rticles of Union for a new Church and to report on ese things to the 1956 conventions. It means, finally, at the ELC favors a definite vote at the 1956 conven- ns on the "question of entering into the proposed erger." In short, the ELC has gone just as far toward ying "yes" to the proposed merger as it was possible r it to go at this time.

Though I did not hear the vote on the merger reso- tions, I did hear the subject introduced and heard the ening discussion of this important issue. And, speak- g very frankly, I could not but contrast what I saw d heard with what I saw and heard on the merger ue at our Waverly convention two years ago. If ever ere was a "dud" on the matter of open forum dis- ssion on a tremendously important issue, it was on is issue at our last convention. To be sure, the polity port was not before us. There will doubtless be much ore discussion on this question at our Beatrice con- ntion. Of one thing I can assure you: In the ELC is proposed merger is the subject of deep interest and e most animated discussion. How many hours were ent discussing the resolutions at Minneapolis before ey were acted on, I don't know. But when I left, they ere methodically hearing speeches, alternating between ose who favored the merger resolutions and those ho had misgivings about them. And the big church as packed to the ceiling with shirt-sleeved convention- s—in face, I saw Norsemen sitting on the steps at the de of the chancel and in the corners.

As to the arguments, pro and con, that were advanced, heard nothing particularly new. Before the convention constituted itself as a committee of the whole and engaged in a free-for-all discussion, Dr. T. F. Gullixson introduced the whole subject in a masterful address. He traced his connection with the growing movement toward Lutheran integration to establish his competence as a witness and then testified that it is his earnest conviction and best judgment that the proposed steps are the right and the best moves to make at this time to further the closer integration of all Lutheran church bodies. He also analyzed certain of the objections to the merger that have been voiced and, while admitting that the discussion of essential principles is wholesome, characterized some of the objections as "side issues," the pressing of which shakes the rope on which we are trying to cross the Niagara of merger.

In what might be called a formal reply to Dr. Gullixson's speech Pastor R. A. Ofstedal, of Decorah, Iowa, who had voiced some misgivings about the proposed merger in articles that he contributed to Lutheran Herald (official church paper of the ELC), defended the propriety of the objections he had raised. (He had discussed the future of our church colleges in the merged church, membership in the World Council of Churches, and social dancing at church colleges.) Pastor Ofstedal has been a member of the Joint Union Committee. He explained that he had not brought in a minority report, and that he wants to support the merger resolutions, but that he is not so sure that it is God's will that the merger proceed as at present outlined. He expressed the hope that, while we are still in the discussing stage of the merger, we can speak for or against the merger without having our love for the Lord or His Church impugned.

One of those whom I heard speak in favor of the merger was Dr. Joseph Simonson, an ELC pastor who temporarily surrendered his ordination certificate when President Eisenhower appointed him United States ambassador to Ethiopia. Dr. Simonson, speaking from his recent experiences and world-wide travels expressed the conviction that the ELC has been given much and therefore has a "frightening responsibility" to the Lutheran Church throughout the world, to our nation, to the world. He is convinced that the proposed merger would enable the ELC to do more than ever for the cause of Jesus Christ throughout the world. He added that the current merger negotiations will not hinder but rather further progress toward total Lutheran unity.

Now I made that trip to Minneapolis and took a sheaf of shorthand notes on what Bishop Berggrav told us. But my space is more than gone, and I haven't gotten around to the lovable bishop. Some week—maybe next week—I want to return to him and tell you some of the things that he brought us from the background of his life and work.

If My People Turn, I Will Hear

This was the theme of the 20th general convention of the Women's Missionary Federation held in Minneapolis June 9-11. II Chronicles 7:14 was used as a basis for each message. For example, "If my people . . . humble themselves"; "If my people . . . pray"; "If my people . . . seek my face"; "If my people . . . turn"; etc. Every message was a real contribution. The organ meditations, the solos, the groups, the massed chorus, all contributed immeasurably to the theme.

Temperance and parish education were also presented, and there were greetings from the president of the WMF of the American Lutheran Church, and Dr. Hoeger, a medical missionary to New Guinea under the American Lutheran Church, as well as from a Christian Eskimo, a product of our Church's work in Alaska.

The missionary rally on the final evening of the convention was highlighted by a missionary processional.

Dr. J. A. Aasgaard brought a heart-warming expression of gratitude to the women of the Church for their loyalty and faithfulness through the years. Dr. F. A. Schiotz, the new president of our Church, brought greetings and introduced his family to the convention.

Our new WMF president is Mrs. Oscar Branstad of Forest City, Iowa. The only other officer elected was Mrs. Robert Boyd of St. Paul, Minn., as financial secretary.

The offering for Lutheran World Action amounted to $5,370.86 and the offering for the Sudan Mission Advance was $12,631.86.

IF MY PEOPLE TURN, I WILL HEAR
(II Chronicles 7:14)

Inga Gilson Caldwell

How long, O God, will Your campassion last?
These twenty centuries; yes, long years before
Reiterate the cycle we ignore
That war, oppression, grief, will sit at feast
Where sin has spread its rue-bread for each guest
Who has rejected the Divine Counselor,
Renounced the glad allegiance that he swore,
And vestured sin in robes of king and priest.

Repentance is the Christian's flaming sword:
A humble, contrite heart He will receive;
Deliverance, peace, and love with faith restored
The cycle's end to those who will believe.
"For I will heal your land," so saith the Lord;
Forgive our sins, O God, forgive, forgive.

Sincerity Is Not Always Sound

Harold B. K

THE SEVENTH SUNDAY AFTER TRINITY
August 1, 1954
Matthew 16:5-12

You've heard it said many times, I'm sure: "H very sincere man," or words comparable to those let's put it down at the very beginning—sincerity always sound. It does not follow that because a is sincere he is right. There is no equation between and sincerity. If sincerity were the criterion of this world would live in a constant state of mora spiritual confusion.

That's what was wrong with the Pharisees. They utterly sincere in the things they believed. Unf nately they believed the wrong things. The reli leaders of the time were all wrong in their perce of truth and warped in their perspective of life. leaven Christ speaks about in the text for tod nothing less than the false righteousness and the pa of pride that characterized those men of long "Look out for it," Christ said. In other words, be of piety that does not rest on spiritual certainty, of sincerity that is self-cultivated and centered in There were not only two men who went up to temple to pray; the pattern of those two of w Christ spoke has been evidenced ever since, and in generation as well. The Pharisee who prayed in temple was no doubt sincere. But he was all wr

The Apostle Paul was certainly sincere in his p cution of Christians. No doubt the men who st Stephen were sincere. One can't question the sinc of the medieval teachers who insisted that the ear flat.

If you would beware of that leaven of which C speaks in the text for today you will need an autho There is no other authority than the Word of G It is our sole rule of faith and life. The Scriptur not dependent upon what you think, or hope, or w It is not dependent upon the majority or the crow the opinion of the group. It rests on the authorit God. If you would know the truth, know the L know the way of salvation, know the real purpose life and your part in it, you must find the revela of these things in the language and Word of G

Man-made devices will fail. Man-made patterns fall. Man-made sincerity will come to ruin. The cerity that will endure is the sincerity given by Spirit of God in and through the Word revealing J Christ your righteousness and salvation in His na Beware of self-righteousness. Beware of pride. Bew —and let your righteousness be that of Christ Him Amen.

editations for the Family Altar

J. R. Hestenes

TOWARD THE EIGHTH SUNDAY AFTER TRINITY

pistle: Romans 4:9-25

The Gospel: Matthew 7:12-14

Monday, August 2
CLEAN SPEECH
Read Ephesians 4:29-32

no evil talk come out of your
s, but only such as is good for
ng, as fits the occasion, that it may
grace to those who hear.

Apostle knew the importance of
rds men speak. By their words they
own. The reference here is not to
grammar, indeed, but to the nature
talk that comes out of our mouths.
ver is said is an advertisement of
s inside the person who speaks. Evil
always declare themselves through
nguage. Clean hearts and minds use
d words to express themselves.
people need to watch this depart-
It is easy to adopt slang expressions
can lead to evil language. Jesus
should be clear and straightforward
at we say. What good grace to be
say the right things at the right
o do so in kindness and in love!
opportunity for every Christian to
t grace to those who hear."

the words of my mouth be ac-
e in Thy sight, O Lord. Amen.

✣ ✣ ✣

Tuesday, August 3
RELATIVES
Read Matthew 12:46-50

"For whoever does the will of my Father in heaven is my brother, and sister, and mother."

Jesus was not being unkind when He said that there was no difference between His "mother and his brothers" who stood outside, and His disciples. He was not breaking away from His mother; He was not severing the family ties. He was showing that there is a larger relationship, and one that is eternal. Earthly families come and go, but God's family cannot be dissolved so long as the Holy Spirit is permitted to impart life. Membership in the Family of God comes by doing the will of God.

It is a high honor to be a brother, a sister, of Christ, to be numbered a relative of Him. But it is an honor that brings with it a charge to live like Christ. Here again we remain in the Family, and show its true spirit, when we do the will of God.

God wishes to have His Family grow. It is His will that all people shall come to the knowledge of His fatherly love. He counts on us to find others and win them.

✣ ✣ ✣

Wednesday, August 4
UNSENT PROPHETS
Read Jeremiah 23:16-29

"I did not send the prophets, yet they ran; I did not speak to them, yet they prophesied."

This was God's lament over the great number of false prophets who were running all over the land speaking their own words for His Word. When God wanted to send a prophet, He sent one, and that prophet spoke, saying, "Thus says the Lord." False prophets lulled the people to sleep.

In our day we are not without false prophets. There are many who "speak for God" without using the Word of God. Or they misuse and misinterpret the Word beyond recognition. Many people are unable to understand that merely because a person is able to quote Scripture, it does not mean that he is sound. We are told to "try the spirits," whether they be of God.

The pastor of your congregation is a man who has been called of God to be His prophet. He seeks to bring to you the pure Word. Pray for your pastor that God will use him mightily. Sent of God, he wishes to be spent for Him.

✣ ✣ ✣

Thursday, August 5
LYDIA
Read Acts 16:12-15

Lord opened her heart to give
what was said by Paul.

never know what great things God
unless you open your heart to Him.
Paul and Silas came to Macedonia,
in the Christian Church knew a
bout Lydia. When Paul spoke to
p of women there, she was "one
m." But it didn't stay that way
g. The Lord opened her heart. She
l, and was baptized, together with
sehold. Then she opened her home.
have judged me to be faithful to
rd, come to my house and stay."
a business woman, at first merely
f them," today is regarded as a
ul example of how God uses
kind in the promotion of His

aps the reason why we are not
Christians than we are, or why we
able to do more for the Kingdom,
we have not allowed God to open
arts wide. The more we have of
irit, the more sincere we are, and
re He can use us in the doing of
ll.

Friday, August 6
UNASHAMED
Read Mark 8:34-38

"For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of man be ashamed, when he comes in the glory of his Father with the holy angels."

Jesus was well aware of how much the Kingdom would suffer because men would be ashamed of their faith. For this reason He pointed out that failure to show faith leads to tragic ends.

If we have salvation through Christ, why should we be ashamed! This world is so deep in trouble today that it is ready, perhaps more than it ever has been, for the message of salvation through Christ. It is ready to grasp at any straw. But we have no straw to offer; we have the Way, the Truth, and the Life.

Indeed, we are unashamed! Let it be known that you go to church; that you have your children baptized; that you read the Word of God; that you pray to God for your strength and guidance. Let your whole life be as a light that shines, pointing to the Eternal Light, the Savior of the world.

Saturday, August 7
BAREFOOTED
Read Exodus 3:1-14

"Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground."

A church leader remarked that there is a tendency for us to think too much of God as a friend and companion, while we lose sight of His holiness, His majesty and glory. And this is true. He pointed out how some popular Gospel hymns treat God as a "chum," without any reference at all to the fact that He is the Supreme Being.

The experience of Moses out there in the wilderness impressed him with the holiness of God. "Do not come near!" "Put off your shoes!" This was good exercise for the soul.

Indeed we may sing from our hearts, "What a friend we have in Jesus," without doing an injustice to His glory. But at the same time we must have the feeling of standing silent and barefooted before His presence. For He is the Lord of Lords.

Keep me humble before Thee, O God, and help me to worship Thee sincerely. Thou art my Creator and Redeemer. Amen.

Here and There on the Christian Front

Edited by Raymond M. Ol

AUGUSTANA LUTHERANS MEET IN LOS ANGELES

The Augustana Lutheran Church, at its 95th annual synod in Los Angeles, unanimously adopted a statement laying down broad guiding principles on the planning of parenthood. The document which was thus approved represented two statements prepared by the Commission on Social Relations of the American Lutheran Conference. This approval became the first approval of the statement by any of the bodies holding membership in the Conference.

The delegates also urged Congress to authorize the taking of a religious census in 1956 and to appropriate the necessary funds for the project. It was pointed out that the government has sponsored a religious census in 1916, another in 1926, and a third in 1936. A census was begun in 1946 but was not completed.

A budget of $1,183,850 was adopted for 1956. The figure marks a 19.1% increase over the 1955 budget of $993,882 and a 30% increase over this year's budget of $1,904,800. It was announced that a special campaign to raise $2,000,000 for expansion of home and foreign mission activity had far exceeded its goal. Contributions by 967 congregations had already totaled over $2,200,000, with 225 others unreported.

The convention authorized the Church to ask the National Lutheran Council to provide for a co-operative approach to the whole field of special missions, including the ministry of the Church to migrants, Mexicans, Orientals, etc.

ITALIAN SECT WINS RECOGNITION

Italy's highest court has ruled that the Assemblies of God are entitled to official recognition by the Ministry of the Interior. The attorney for the church group said the Council of State had advised him officially of its ruling.

The decision comes as the climax to a four-year struggle by the Pentecostal group for official certification. They had appealed to the Council after failing to get action from the Interior Ministry on an application for recognition. The decision means the group will enjoy tax exemptions and its pastors will be able to hold church services without getting police permission for each meeting. Assemblies of God pastors have been arrested many times in recent years for holding unauthorized services, and a number of their churches have been closed down.

Other church groups, particularly the Church of Christ, have been having similar difficulty. The favorable decision just made is expected to renew the requests of these other groups for recognition.

AMA HEAD SPEAKS ABOUT ATHEISTS

There is no place in medicine for the atheist or the materialist, said the president of the American Medical Association, Dr. Edward J. McCormick of Toledo, Ohio, in an address to the graduating class of Hahnemann Medical College. "Medicine is a priestly calling, and its followers must have due regard for the soul as well as the body," he said.

The Medical Association head found some of the reason for medicine's "bad public relations" in the system of medical education which "allows no time for the study of morals, ethics, and philosophy."

"Medical educators must finally conclude," he continued, "that if we are to be a profession above suspicion, we must graduate men and women with a deep conception of moral fundamentals, and who recognize their obligations to humanity and to their fellow practitioners. There is no substitute for honesty and integrity. We cannot substitute harsh realism for idealism."

LISBON PAPER ATTACKS PROTESTANT MISSIONS

An attack on Protestant missions in the Portuguese West African colony of Angola was made by *O Seculo,* Lisbon daily, which said that they were "contrary to the spiritual interests of the country." The paper p ticularly criticized American Pro tant missions, accusing them of c ducting anti-Portuguese propaganda

Spiritual aid for Angola natives only be given by Portuguese Cath missions, it said, because of the imp tance of "integrating the natives in national aggregate." Referring to poverty of the population and of national missions, the paper continu "However, foreign missions, parti larly American, don't lack funds anything else for their congregatio This enables them to exercise over natives a shock activity, both mate and spiritual, of which our natio missions are deprived. These missi are, however, Protestant. At once th evangelism is outside the Portugu religious life, which must be well t en into account as being contrary the country's spiritual interest."

EPISCOPAL CONVENTION IN HONOLULU IN 1955

The 1955 General Convention of Protestant Episcopal Church will held in Honolulu, Hawaii, it has be announced by Presiding Bishop Her Knox Sherrill. The announcement f lows another recently made that convention would not be held at Ho ton, Texas, as originally planned. T reason for the withdrawal from Ho ton apparently was because of u certainty about making satisfactory rangements for the non-segregated commodation of all delegates.

The decision to meet in Honolu will emphasize the international a interracial character of the Episco Church, one official pointed out. will be the first time the conventi has met in a missionary district of t Church. Bishop Harry S. Kennedy Honolulu hailed the decision as o which would strengthen the church in Hawaii. "We have twenty Epis pal churches in Honolulu and twel parochial day and boarding schoo all of which are self-supporting." Bis op Kennedy said that plans were bei made to accommodate 31,000 peo at the convention.

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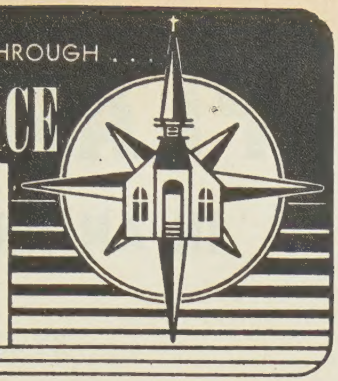

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FOR SALE

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0 acre farm for sale in Peace River try, Canada. 250 acres under cultivation 85 acres in clover and grasses. Two 4-room home, with elec. and phone. e frame barn and other buildings. Good and abundance of water. Full price, 000. Half cash down payment with terms balance. 371-1A

0 acre farm for sale in Peace River try, Canada. 360 acres in clover and te. Good 4 room home with bath, water, and phone. Large garage, bunkhouse and r farm buildings. Abundance of water. price, $20,000. Half cash down payment terms for balance. 371-2A

or sale—170 acre farm in Douglas County, nesota. Very good soil, REA, telephone. e to Lutheran Church and grade school. iles from town. 371-3A

or sale—240 acre farm in Polk County, nesota. Good buildings; electricity. On mail school bus route. 1½ mile to Lutheran ch, and 1 mile to store and meat locker t. 371-4A

ood 120 acre farm for sale in Polk County, nesota. On county road 2 miles from town. Lutheran community. 371-5A

nall dairy-chicken farm for sale in Red e County, Minnesota. Beautiful place on near small Lutheran community. Good se and buildings; REA; mail, school bus, milk route on good road. Fine for pened veteran or semi-retired person. 371-6A

0 acres, all-improved, land for sale in burne County, Minnesota. Good set of dings. Will sell either as stands or farm e. 371-7A

0 acre farm for sale in Lake County, central South Dakota. 60 acres under culion, 18 acres in pasture and alfalfa. Good dings. 1½ mile from town with Lutheran ch and consolidated school. Good county el road. Immediate possession. 371-8A

or sale—80 acre farm, all equipped, in ral Wisconsin. Nice line of personal prop. Price, $12,000. Must be seen to be appred. 371-9A

or sale—good house on 5 acres of land, small chicken house. Fine place for ll poultry farmer. Near Mt. Morris, Wisin. Price, $3,500. 371-10A

60 acre farm for sale on beautiful location Washburn County, Wisconsin. 6 room se, hot air furnace, elec., good well, hip barn, large chicken coop. All buildings, pt for garage, in very good condition. ed low for quick sale. Immediate posses- 371-11A

or sale—6 room modern home, about 1 , with garage and small barn. Plenty of t and nut trees. Located in Marion County, shington. 371-12A

Businesses

Grocery store, with hardware and farm supply departments, for sale in northern Minnesota close to lake region and in good farming area. New frame building with modern self-service fixtures. Good, clean stock; will inventory about $10,000. Only store in town. Present volume about $75,000. Building can be purchased or rented. Terms arranged. Bottle gas service in connection. Good schools and housing; ELC church. Owner wishes to retire. 371-13C

For sale—General merchandise store, including building, stock, and fixtures for sale in southeastern South Dakota. Prosperous Lutheran community. Good business. 371-14C

For sale—only cafe in small town in Brookings Co., eastern South Dakota. Building and fixtures, all to go. Good business. Lutheran community. 371-15C

Basement building, 40x90, complete with heating plant, wiring and plumbing, for sale in Douglas County, Minnesota. On main street. Excellent location for business or small manufacturing plant. 371-16C

For sale—small service station and bulk route in northern Minnesota. On new U.S. highway. 1951 two-ton Ford truck and two new Brodie pumps go with the sale. 371-17C

For sale—Balgillow Island, on chain of 5 gorgeous lakes in northern Minnesota. 30 timbered acres of "Northwoods" pines, birches, etc.; 6 swimming beaches; two large lodges, two cottages; warehouse, boathouse, and other equipment. Fine well with excellent water. REA available. Ideally adapted for Bible Camp site! Price, $18,000. Can be handled for just $3,800 down. 371-18C

POSITIONS WANTED

Man and wife with three school-age sons desire full or part-time work in Minneapolis so they can attend the L.B.I. Man is a painter and carpenter. Wife is an elementary teacher. 371-19E

Position wanted in maintenance work. Can take up carpentering, plumbing, wiring, and all kinds of repair. 371-20E

HELP WANTED

Housekeeper needed in modern St. Louis Park home, to live in, and care for two children, 4 and 6 years old. 371-21F

Practical nurse-housekeeper wanted for elderly couple in modern country home near Rochester, Minnesota. Lutheran. 371-22F

Graduate or capable practical nurse needed in Lutheran Home for Aged in central Iowa. Desirable living quarters and wages. 371-23F

Dentist wanted in northeastern Iowa community. Large territory. Lutheran church. Office will be furnished rent free for one year. 371-24G

Position open for combination of dean of boys and teaching shop or physical education in Christian high school in North Dakota. 371-25G

Wanted—middle-aged housekeeper for father and 14 year old daughter in small town in western North Dakota. Modern home, wages open. 371-26F

Good opening for veterinary in Waushara County, Wisconsin, city. No other vet within radius of 25 miles. 371-27G

In Loving Remembrance

Memorial Wreaths—ELC

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them. Revelation 14:13.

In loving remembrance of dear ones departed, the following gifts for the furtherance of the Kingdom of God have been given.

From April 5 through April 15, 1954

Johnson, J., Admiral, Sask., Can., $14.
Johnson, John T., Churchs Ferry, N. Dak., $8.
Johnson, Mrs. M., Sacred Heart, Minn., $17.
Johnson, Paul G., Lake Mills, Ia., $11.
Johnson, Sophia, Hartington, Nebr., $8.
Johnson, Wallace, Hayward, Minn., $16.50.
Kirkhus, Harrey, Leland, Ill., $3.
Kirkhus, Julia, Leland, Ill., $8.
Konald, Doris, Minneota, Minn., $5.
Larson, Mrs. Andrew J., Kasson, Minn., $45.50.
Larson, Mrs. Bernt, Superior, Wis., $5.
Larson, Charley, Huxley, Ia., $10.
Larson, Mrs. Marie, Lanesboro, Minn., $14.
Larson, Martin, Osseo, Wis., $27.88.
Larson, Mrs. Simon, Lake Crystal, Minn., $7.
Lee, Andrew, Greenville, Minn., $5.
Leknes, A. L., Stanwood, Wash., $5.
Liane, Ludvig, Northwood, Ia., $3.50.
Linge, John, Baltic, S. Dak., $5.
Lundberg, Victor, Adams, N. Dak., $3.
Lyng, Conrad, Forest City, Ia., $1.
Mahlum, Mrs. Ingeborg, Reynolds, N. Dak., $16.
Mattson, Mrs. Viola, Grantsburg, Wis., $5.
Megard, I. H., Toronto, S. Dak., $12.
Mickelson, Andrew, Chicago, Ill., $2.
Mork, Marville, St. James, Minn., $8.
Nelson, Chas. J., Milaca, Minn., $5.
Nelson, Ella, Northwood, Ia., $3.
Nelson, Hans, Wahpeton, N. Dak., $3.
Nelson, Lars, Dell Rapids, S. Dak., $15.
Nordby, Louis, Hartington, Nebr., $8.
Odegard, Rupert, Voltaire, N. Dak., $2.50.
Olsen, Mrs. M. J., Spring Valley, Wis., $1.
Olson, Carrie, Minneapolis, Minn., $9.
Olson, Anton, Drake, N. Dak., $33.50.
Olson, Norman, Milton, N. Dak., $4.
Olson, Severin, Superior, Wis., $25.
Opdahl, The Reverend B. L., Minneapolis, Minn., $10.
Osmundson, Wm., Morris, Ill., $54.
Painter, Kenneth A., Chippewa Falls, Wis., $6.
Paulson, Mrs. Severine, Rushford, Minn., $9.
Pederson, Anton, Northwood, Ia., $2.
Ramstad, Samuel, Willmar, Minn., $20.
Reid, Chester, Berlin, N. H., $3.
Resdal, Mrs. C. H., Roland, Ia., $89.
Reslow, Mrs. Cecelia, Brooten, Minn., $31.50.
Riveland, Lars, Stady, N. Dak., $5.
Rixford, Mrs. Ed., Stanley, Wis., $20.
Rogers, Mrs. Albert, Radcliffe, Ia., $28.
Rustvold, Alfrieda, Hendrum, Minn., $25.
Rygnyr, Mrs. Emilysa, Forest City, Ia., $2.
Sandal, Martin, Ulen, Minn., $5.
Sannes, Mrs., Appleton, Minn., $2.
Satra, Eric, Balfour, N. Dak., $5.
Satwyler, Mrs., Lake Crystal, Minn., $12.50.
Seim, Mrs. Johanna, Edinburg, N. Dak., $18.
Severson, Sam, Sand Creek, Wis., $64.
Skistad, Ingvol, Fergus Falls, Minn., $22.
Skjervold, Mrs. Eline, Westbrook, Minn., $71.
Smith, Mrs. Gertrude, Crosby, N. Dak., $2.
Solso, Art, Petersburg, Nebr., $8.
Sorum, Thom, Rushford, Minn., $4.
Start, Mrs. Minnie, LeRoy, Minn., $23.
Start, Mrs. Sam, LeRoy, Minn., $4.
Sten, Anna, Lawton, N. Dak., $1.
Stenseth, Lewis, Minneapolis, Minn., $10.
Stime, R. O., Newark, Ill., $2.

N. H. NELSON, Treasurer

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PLAIN TALK

IN AN ARCTIC CHAPEL

BY KNUTE LEE

The Word of God brought by a civilian chaplain to the men building the Thule Air Base deep in the Arctic.

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Burly men working in a bleak wilderness of rock and ice, at temperatures 30 and 40 degrees below zero, like their sermons "down to earth." And Knute Lee, young Lutheran chaplain of the government's "Blue Jay Project" at Thule, Greenland, preached that way. PLAIN TALK gives fourteen "request" sermons in which the chaplain speaks openly on the spiritual problems uppermost in the minds of these men. The sermons are terse, yet eloquent in their directness, and powerful with the stirring message of the Gospel.

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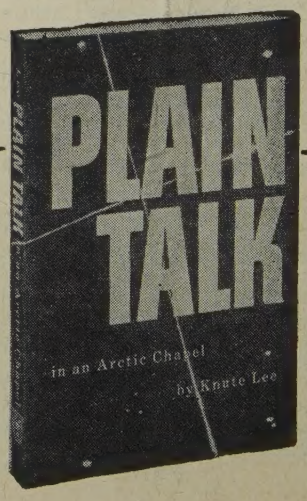

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